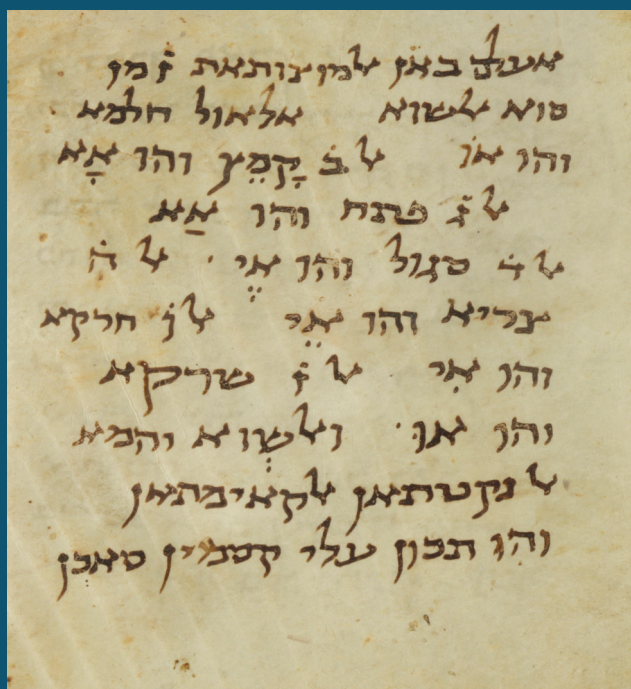


# Points of Contact

The Shared Intellectual History of Vocalisation  
in Syriac, Arabic, and Hebrew

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## 6. GLOSSARY OF SELECTED VOCALISATION TERMINOLOGY

The following brief definitions appear here as a reference. Each term receives a more detailed discussion in the main text.

**ʿakhras:** ‘mute’; al-Farrāʾs categorical term for plosive consonants, indicating the lack of continuous airflow during their articulation; calque of Greek *aphōna* and antonym of *muṣawwit*.

**ʿaliṣṭ/ʿaliṣut:** ‘narrowed, narrowing’; Elias of Nisibis’ descriptor for a letter pronounced with the vowel /u/. The nominal form *ʿaliṣut* is his name for /u/.

**aphōna:** ‘soundless, mute’; a Greek term for stop-plosive consonants, indicating the lack of continuous airflow during their articulation and their inability to be pronounced alone. Entered the Semitic grammatical traditions via Dionyisus Thrax’s *Technē Grammatikē* (*The Art of Grammar*) and translations of Aristotle’s *Poetics*.

**ʿbe:** ‘thick’; Jacob of Edessa’s descriptor for a word with relatively backed vowels in comparison to a homograph (primarily /o/ and /a/). Antonym of *nqed*.

**ḍamm/ḍamma:** ‘bringing together, pressing together’; an Arabic name for the vowel /u/, describing the movement of the lips during articulation. Attested from the earliest grammatical sources. The form *ḍamma* usually denotes the vowel sign that represents /u/.

**dlɔ qɔlɔ:** ‘without sound, soundless’; a Syriac designation for the phonetic category of consonants in contrast to the ‘sounding’ vowels, attested in Jacob of Edessa’s *Turrɔṣ Mamllɔ Nahrɔyɔ* and Dawid bar Pawlos’ fragmentary grammar. Calqued from Greek *aphōna* and the antonym of *qɔlɔnɔyɔtɔ*.

**‘elyoni:** ‘upper one’; a Hebrew name for /o/ in the *Treatise on the Shewa*, describing the supralinear position of the Tiberian *holem* dot. Calqued into Arabic as *fawqānī*.

**fath/fathā:** ‘opening’; an Arabic name for the vowel /a/, describing the movement of the lips during articulation. Attested from the earliest grammatical sources. The form *fathā* usually denotes the vowel sign that represents /a/. Cognate with Syriac *ptɔhɔ* and Hebrew *pɔtah*.

**ḥaraka:** ‘movement’; the most common term for ‘vowel’ in Arabic grammar, often specifically designating a short vowel (i.e., *fathā*, *kasra*, *ḍamma*). Likely a calque of Greek *kinesis*.

**ḥashw:** ‘stuffing’; a name for /u/ in an internal syllable of a noun, according to al-Khwārizmī’s *Mafātīḥ al-‘Ulūm (The Keys to the Sciences)*.

**ḥāwī:** ‘airy’; al-Khalil’s term for describing how the vowel forms of the *matres lectionis* are produced entirely as streams of air emanating from the glottis. Ibn Jinnī restricts this quality to the letter ʾalif.

**ḥbɔṣɔ/ḥbiṣtɔ/ḥabiṣutɔ:** ‘squeezed, pressed together’; *ḥbiṣtɔ* is first attested in the grammatical *scholion* on *bgdkt* letters by

Dawid bar Pawlos to describe /i/ as the relatively-closed pronunciation of Syriac *yod* (contrasting /e/). Elias of Ṭirhan applies the nominal form *ḥbṣṣo* as a name for /u/, while Elias of Nisibis uses *ḥabiṣuto* to name /i/.

***ḥiriq/ḥerqo***: ‘gnashing the teeth’; a Masoretic name for the vowel /i/, highlighting the overlapping motion of the teeth during its articulation. Originally an Aramaic nominal form (*ḥerqo*) as found in *muṣawwitāt* texts.

***hēmiphōna***: ‘half-sounding’; a Greek term for continuant consonants, indicating the partial obstruction of airflow during their articulation, which can be produced but not fully pronounced without a vowel. Entered the Semitic grammatical traditions via Dionyisus Thrax’s *Technē Grammatikē* (*The Art of Grammar*) and translations of Aristotle’s *Poetics*.

***ḥolem/ḥelmṣ***: ‘closing firmly’; a Masoretic name for the vowel /o/, describing the compression of the lips during its articulation. Originally an Aramaic nominal form (*ḥelmṣ*) as found in *muṣawwitāt* texts.

***ḥurūf al-madd wa-al-līn/ḥurūf al-līn wa-al-madd***: ‘letters of lengthening and softness’; an epithet for the *matres lectionis* in the Arabic linguistic tradition, as well as in Judah ben David Ḥayyūj’s lexicon of Hebrew verbs with weak roots, *Kitāb al-Af‘āl Dhawāt Ḥurūf al-Līn* (*The Book of Verbs which Contain Soft Letters*).

***ḥurūf ṣiḡhār***: ‘small letters’; a categorical term that Ibn Jinnī applies to the Arabic short vowels in his *Sirr Ṣinā‘a al-I‘rāb*, possibly related to the names of the Greek vowel letters (i.e., *omikron*, ‘small O’).

**ʾidjāʿ:** ‘laying something down, lowering something’; a name for /i/ in a medial syllable, according to al-Khwārizmī’s *Mafātīḥ al-ʿUlūm* (*The Keys to the Sciences*).

**ʾijām:** ‘distinguishing dots’; the name for the diacritic dots that differentiate Arabic consonants with the same shape (e.g., *bāʾ* and *tāʾ*).

**ʾilla:** ‘sickness, illness, deficiency’; a quality possessed by the Arabic *matres lectionis* that causes them to change during inflection depending on their morphophonetic context. Letters with *ʾilla* are not *ṣaḥīḥ*.

**ʾimāla:** ‘bending down’; an Arabic term describing the contextual fronting of /a/ towards /e/, classifying the fronted articulation point as relatively ‘low’. Antonym of *naṣb*.

**ʾimṣoʾ/miqpaṣ pummṣ:** ‘closing/closing the mouth’; Babylonian Masoretic names for the vowel /ɔ/, describing the movement of the lips in contrast to /a/.

**ʾishmām:** ‘giving a scent’; an Arabic term describing either the blending of two vowel sounds (e.g., in Ibn Sinā’s *Sirr Ṣināʿa* and al-Khwārizmī’s *Mafātīḥ al-ʿUlūm*) or the slight pressing of the lips as if to pronounce /u/ at the end of a word in pause (e.g., in *Kitāb Sībawayh*).

**jazm:** ‘cutting off’; an Arabic term for a vowelless inflectional ending and the jussive mood, attested from the earliest grammatical sources.

**jarr:** ‘dragging, drawing, pulling’; the ‘Basran’ name for the Arabic genitive case, but also a name for the Arabic vowel /i/

until at least the ninth century, possibly describing the pulling apart of the lips when pronouncing /i/ in contrast to /u/. Cognate with and possibly adapted from the West Syriac accent name *ḡrwrō*, which relates to ‘drawing out’ the pronunciation of a syllable.

**jūf**: ‘hollow’; a descriptor which al-Khalil applies to the Arabic *matres lectionis* and *hamza*, apparently because they exit from the ‘hollow’ of the mouth are not articulated from any specific point. This group contrasts with the other twenty-four consonants, which al-Khalil calls *ṣaḥīḥ*.

**kasr/kasra**: ‘breaking’; an Arabic name for the vowel /i/, probably describing the separation of the lips during articulation in comparison to /u/. Attested from the earliest grammatical sources. The form *kasra* usually denotes the vowel sign that represents /i/.

**khafā/khafī/khafiyya**: ‘subtlety, inconspicuousness’; Arabic terms that highlight the quality of the *matres lectionis* to change their pronunciation depending on their morphophonetic context, particularly with the perceived ‘elision’ of the consonantal form of a *mater* when it functions to represent a vowel. Adapted to describe Hebrew phonology in some *muṣawwitāt* texts.

**khafḍ/khafḍa**: ‘lowering’; the ‘Kufan’ name for the Arabic genitive case, but also a name for the Arabic vowel /i/ until at least the ninth century, indicating its relatively low articulation point in comparison to /u/. Antonym of *rafʿ*. *Khafḍa* is a name for the Hebrew vowel /i/ in at least one *muṣawwitāt* text.

**layyin:** ‘soft, flexible’; a descriptor for the Arabic *matres lectionis*, designating the relative lack of obstruction for the air-stream in the vocal tract when they are realised as vowels.

**lehaṣṣib:** ‘standing upright’; a Hebrew term calqued from Arabic *naṣb* that designates the phonetic group of /ɔ/, /a/, and /ε/ in *Nequdot Omeṣ ha-Miqra*, possibly due to the relatively level movement of the airflow produced during their articulation.

**madd:** ‘lengthening’; a quality which Arabic grammarians ascribe to the *matres lectionis*, indicating their function to represent long vowels that can be extended in duration.

**massaqɔ/massaqtɔ/massɔqtɔ:** ‘raised up, rising up’; Elias of Nisibis describes letters with the vowel /e/ as *massaqtɔ*, indicating the ‘raised up’ (i.e., backed) pronunciation of Syriac *yod* (contrasting /i/). He also uses *massɔqtɔ* to name /e/. Elias of Ṭirhan applies the nominal form *massaqɔ* as an alternate name for /o/, indicating the ‘raised up’ (i.e., backed) pronunciation of Syriac *waw* (contrasting /u/).

**maṭṭah:** ‘descending’; a Hebrew term calqued from Arabic *khafḍ* that designates the phonetic group of /e/ and /i/ in *Nequdot Omeṣ ha-Miqra*, possibly due to the relatively upwards movement of the airflow produced during their articulation.

**men l’el-men ltaḥt:** ‘above-below’; two Syriac phrases which Jacob of Edessa uses to describe the location of the diacritic dot in the Syriac relative vocalisation system, and by extension designations for the relative ‘height’ of vowels according to their level of backness in the mouth.



**meṣʿayā:** ‘intermediate’; Jacob of Edessa’s descriptor for a word with relatively ‘intermediate’ vowels in comparison to the other two members of a three-way homograph. Usually refers to a word with /a/.

**metgneb:** ‘suppressed’; Elias of Nisibis’ term for a letter which is removed from a word in writing or pronunciation. Probably calqued from Arabic ʾidghām/*mundagham*.

**mettziʿnā/mettziʿnītā/mettziʿnūtā:** ‘moved, moved one’; Syriac descriptors for unvocalised consonants, their ‘movement’ in contrast to ‘still’ unvocalised letters. Attested in the Syriac-Arabic lexica of Ibn ʿAlī and Bar Bahlul as well as the eleventh-century Syriac grammars. *Mettziʿnītā* and *mettziʿnūtā* can also refer to vowel phonemes, and Elias of Ṭirhan uses *mettziʿnūtā* to designate both vowels and accents as ‘modulations’ of the voice. Antonym of *shalyā/shlītā*.

**milleʿel-milleraʿ:** ‘above-below’; two Aramaic Masoretic terms that most commonly indicate the position of stressed syllables in pairs of homographs, but in early Masoretic lists also differentiate homographs that differed by a single vowel according to their level of backness within the mouth. These relative comparisons gave rise to the Hebrew ‘vowel scale’. Likely adapted from *men lʿel-men ltaḥt*.

**meṣap̄ pummā:** ‘caution of the mouth’; Babylonian Masoretic name for the vowel /ɔ/, apparently highlighting the care needed to pronounce a discrete vowel between /a/ and /o/.

***mpaggdōnō***: ‘bridling’; Jacob of Edessa’s term for the Syriac sign consisting of one sublinear dot and one supralinear dot, comparing the points to the ends of a bridle in a horse’s mouth. It marks a word as having ‘intermediate’ (*meṣ‘yā*) vowels compared to the other two members of a three-way homograph. Such words almost always have /a/, so *mpaggdōnō* is also a *de facto* name for that vowel.

***mulūk/melakim***: ‘kings’; a Masoretic term for the category of ‘vowels’, commonly attested in both Arabic (*mulūk*) and Hebrew (*melakim*).

***munkhafiḏa***: ‘lowered’; Ibn Jinnī’s classification for all Arabic consonants produced ‘below’ the velum, including both in front of and behind it. Antonym of *musta‘liya*.

***muṣawwit/muṣawwītāt***: ‘sounding, sounding ones’; an Arabic term for ‘vowels’ or ‘vowel letters’, calqued either from Greek *phōnēenta* or Syriac *qōlōnyōtō*, depending on the source. *Muṣawwītāt* appears as the translation of *qōlōnyōtō* in Bar Bahlul’s Syriac lexicon. It is not a common term for vowels in Arabic grammar, but Ibn Sinā does use it in his *Risāla Asbāb Hudūth al-Ḥurūf*. It is more common in the Tiberian Masoretic tradition, where it indicates the category of the seven Hebrew vowels in contrast to the twenty-two consonants.

***musta‘liya***: ‘elevated’; an Arabic term used by Sībawayh and Ibn Jinnī to classify seven consonants (*khā’*, *ghayn*, *qāf*, *sād*, *dād*, *ṭā’*, *ẓā’*) produced near the velum, considered the highest articulation point in the mouth. These consonants ‘elevate’ sub-

sequent vowels by raising their articulation point towards the velum, preventing *ʾimāla* and inducing allophonic realisations of /a/ as /a/ or /ɔ/. Antonym of *munkhafiḍa*.

***mutaḥarrrik***: ‘moved’; Arabic descriptor for a vocalised consonant, attested from the earliest grammatical sources. Antonym of *sākin*.

***mu‘tall***: ‘sickened’; a term used by al-Khalīl and Sibawayh to describe words formed from roots containing a *ḥarf al-ʾiṭlāl* (letter of weakening, falling ill); that is, is one of the *matres lectionis*. Antonym of *ṣaḥīḥ*.

***nabra***: ‘rising outward, raising the voice, swelling’; a name for a *hamza* pronounced with /a/ at the end of an Arabic word, according to al-Khwārizmī’s *Mafātīḥ al-ʿUlūm* (*The Keys to the Sciences*).

***naghama***: ‘tone, melody’; a Judaeo-Arabic term for ‘vowel’ in the Hebrew linguistic tradition, appearing in Saadia Gaon’s *Kutub al-Lugha*. Abū al-Faraj also uses it as a term for Hebrew accents. Cognate with Syriac *neʿmōtō* in Dawid bar Pawlos’ fragmentary grammar and Hebrew *naʿimō* in Aharon ben Asher’s *Diqduq ha-Ṭeʿamim*, although neither of those authors use it to mean ‘vowel’.

***najr***: ‘natural form, condition’; a name for /u/ in the final syllable of a noun, according to al-Khwārizmī’s *Mafātīḥ al-ʿUlūm* (*The Keys to the Sciences*).

**našb/našba:** ‘standing upright’; the name for the Arabic accusative case, but originally a name for the vowel /a/ and a designation for vowels that have not undergone *ʾimāla*, indicating the ‘high’ articulation point relatively-backed allophones. *Našba* is a name for Hebrew /o/ in at least one *muṣawwītāt* text. Antonym of *ʾimāla*.

**nišf al-muṣawwit/nišf ṣawṭ:** ‘half-sounding’; Abū Bishr and Ibn Sīnā’s phrases to translate Aristotle’s *hēmiphōna* category of consonants, generally describing continuant consonants in contrast to vowels and plosives.

**nqṣht:** ‘beat’; a Syriac term for ‘syllable’ in Dawid bar Pawlos’ fragmentary grammar, and also a term for ‘vowel’ in other Syriac sources.

**nqed:** ‘thin, clear’; Jacob of Edessa’s descriptor for a word with relatively fronted vowels in comparison to a homograph (primarily /e/). Antonym of *ʿbe*.

**pṭaḥ:** ‘opening’; Tiberian Masoretic name for the vowel /a/, based on an Aramaic active participle describing the movement of the lips during articulation. Originally a relative term that indicated a vowel in a word that was more open than a vowel in the same position in its homograph. Antonym of *qmeṣ*. Cognate with Syriac *ptḥ* and Arabic *fath*.

**pṭaḥ qṭon:** ‘small opening’; a name for the Tiberian vowel /ɛ/, so called because it is relatively-open in comparison to /e/ and also requires less lip opening than /a/. Attested in *Diqduqe ha-Ṭeʿamim*, *The Treatise on the Shewa*, Judah ben David Ḥayyūj’s

*Kitāb al-Tanqīṭ*, and other Masoretic notes. Appears as the Arabic calque *p̄taḥ saghīr* in some *muṣawwītāt* texts.

***p̄taḥ gadol***: ‘large opening’; a name for the Tiberian vowel /a/, so called because it is relatively-open in comparison to /ɔ/ and also requires more lip opening than /ε/. Attested in Judah ben David Ḥayyūj’s *Kitāb al-Tanqīṭ*. Appears as the Arabic calque *p̄taḥ kabīr* in some *muṣawwītāt* texts.

***pelgut q̄lwn̄cȳt̄w***: ‘half-soundings’; Elias of Ṭirhan’s term for the vowels /a/, /ɔ/, and /ε/, which are not typically represented by *matres lectionis* in Syriac. Calqued from Greek *hēmiphōna*, although Elias changes its technical sense.

***phōnēenta***: ‘sounding ones’; a Greek term for vowels, highlighting their continuous airflow during articulation and their ability to be pronounced alone. Entered the Semitic grammatical traditions via Dionyisus Thrax’s *Technē Grammatikē* (*The Art of Grammar*) and translations of Aristotle’s *Poetics*.

***p̄th̄w/mīp̄taḥ pumm̄w***: ‘opening/opening the mouth’; Babylonian Masoretic names for the vowel /a/, describing the movement of the lips in contrast to /ɔ/.

***p̄t̄h̄w/pt̄ih̄t̄w***: ‘opening’; a Syriac name for the vowel /a/, describing the opening of the lips during articulation. First attested as a participle (*pt̄ih̄t̄w*) in Dawid bar Pawlos’ *scholion* on *bgdkt* letters and Ḥunayn ibn Ishāq’s version of *Kt̄wb̄w d-Shm̄che D̄mȳye*, it then appears throughout the Syriac linguistic tradition. The nominal *p̄t̄h̄w* form appears at least as early as Elias of Ṭirhan’s Syriac grammar. Cognate with Arabic *fath̄a* and Hebrew *p̄taḥ*.



**qəmeṣ qəṭon:** ‘small closing’; a name for the Tiberian vowel /e/, so called because it is relatively-closed in comparison to /ɛ/ and also requires more lip closing than /ɔ/. Attested in *Diqduqe ha-Ṭe‘amim*, *The Treatise on the Shewa*, Judah ben David Ḥayyūj’s *Kitāb al-Tanqīṭ*, and other Masoretic notes. Appears as the Arabic calque *qəmeṣ saghīr* in some *muṣawwītāt* texts.

**qəmeṣ gadol:** ‘large closing’; a name for the Tiberian vowel /ɔ/, so called because it is relatively closed in comparison to /a/ and also requires less lip closing than /e/. Attested in Judah ben David Ḥayyūj’s *Kitāb al-Tanqīṭ*. Appears as the Arabic calque *qəmeṣ kabīr* in some *muṣawwītāt* texts.

**qəshē:** ‘hard’; the Hebrew term for the plosive realisation of *bgdkpt* consonants in *Sefer Yeṣira*. Cognate with Syriac *qushshəyō*.

**qibbuṣ:** ‘pressed together, squeezed together’; a Hebrew name for the vowel /u/, first attested in the time of the Qimḥi family. Calqued from Arabic *ḍamm*.

**qushshəyō:** ‘hardening’; the Syriac term for the plosive realisation of *bgdkpt* consonants and the supralinear dot that marks such consonants. The term is attested in the works of Dawid bar Pawlos. Cognate with Hebrew *qəshē* as used in *Sefer Yeṣira*.

**raḵ:** ‘soft’; the Hebrew term for the fricative realisation of *bgdkpt* consonants in *Sefer Yeṣira*. Cognate with Syriac *rukkəko*.

**raf<sup>c</sup>:** ‘rising’; the name for the Arabic nominative case, but also a name for the Arabic vowel /u/ until at least the ninth century, indicating its relatively high articulation point in comparison to /i/. Antonym of *khafḏ*. Sometimes associated with *tafkḥim*.

**rawm:** ‘seeking, desiring’; an ultra-short Arabic vowel, shorter than a *ḥaraka*. According to al-Khwārizmī’s *Mafātīḥ al-‘Ulūm*, this term belongs to the grammatical school “of the philosophers of the Greeks”. Sibawayh explains it as an ultra-short vowel related to *ʾishmām* and pronounced at the end of a word in pause.

**rbəṣṣə/rbiṣṭə:** ‘compressing, compressed’; *rbiṣṭə* is first attested in the Syriac-Arabic lexica of Ibn ‘Alī and Bar Bahlul, where it describes /e/ as relatively closed in comparison to *a*-vowels. Elias of Ṭirhan applies the nominal form *rbəṣṣə* as a name for /e/ in his *Memrə Gramaṭiqəyṣə*.

**rum:** ‘rising’; a Hebrew term calqued from Arabic *raf<sup>c</sup>* that designates the phonetic group of /o/ and /u/ in *Nequdot Omeṣ ha-Miqrə*, possibly due to the relatively upwards movement of the airflow produced during their articulation.

**rukkəkə:** ‘softening’; the Syriac term for the fricative realisation of *bgdkpt* consonants and the sublinear dot that marks such consonants. The term is attested in the works of Dawid bar Pawlos. Cognate with Hebrew *raḵ* as used in *Sefer Yeṣira*.

**rwaḥtə/rwiḥtə/rawiḥutə:** ‘broadened, broadening’; *rwiḥtə* is Elias of Nisibis’ descriptor for a letter with /o/ as the relatively-open pronunciation of Syriac *wāw* (contrasting /u/). He also uses



*rawihutō* as a name for the vowel /o/. Elias of Ṭirhan applies the nominal form *rwahtō* to name /o/.

***ṣaḥīḥ***: ‘firm, healthy, sound’; an Arabic term used to describe words formed from roots that do not contain a *ḥarf al-ʿiṭilāl* ‘letter of weakening, falling ill’; that is, is one of the *matres lectionis*. Al-Khalīl describes the consonants as *ṣaḥīḥ* in the introduction to *Kitāb al-ʿAyn*, but Sībawayh only applies it to describe entire words. Antonym of *muʿtall*.

***sākin***: ‘still, unmoving’; Arabic descriptor for an unvocalised consonant, attested from the earliest grammatical sources. Antonym of *mutaḥarrik*.

***ṣāmīta***: ‘soundless’; Ibn Sīnā’s descriptor for Arabic *wāw* and *yā* when they are pronounced as consonants. Antonym of *muṣawwīta*.

***ṣere/ṣiryō***: ‘cracking, splitting’; a Masoretic name for the vowel /e/, describing the separation of the lips during articulation. Originally an Aramaic nominal form (*ṣiryō*) as found in *muṣawwītāt* texts.

***segol/segoltō***: ‘bunch of grapes’; an Aramaic name for the Hebrew vowel /ε/, indicating the shape of the Tiberian triangular three-dot sublinear vowel sign. Most commonly appears with the set of phonetic names *ḥolem*, *ḥiriq*, *ṣere*, and *shuruq*.

***shalyō/shlītō***: ‘made still’; a Syriac descriptor for an unvocalised consonant, highlighting its ‘stillness’ in contrast to ‘moved’ vocalised letters. Attested in the Syriac-Arabic lexica of

Ibn ʿAlī and Bar Bahlul as well as the eleventh-century Syriac grammars. Antonym of *mettziʿno*/*mettziʿnito*/*mettziʿnut*.

**shelyo**: ‘stillness’; a Syriac term for the absence of a vowel, calqued from Arabic *sukūn*.

**sheshlo/sheshlto**: ‘chain’; a Syriac term for the two-dot signs that indicate /ɔ/ and /e/, attested in Ḥunayn ibn Isḥāq’s version of *Ktābo d-Shmḥe Domye* and Elias of Nisibis’ *Turroṣ Mamll Suryo*. Elias of Ṭirhan uses it as an alternate name for *rbōṣo* in his *Memro Gramaṭiqo*.

**shewa**: ‘levelling’; an Aramaic Masoretic term for the vertical pair of sublinear dots that represents either an epenthetic short vowel or the lack of a vowel in Tiberian Hebrew.

**shewa mutaḥarrik**: ‘moved *shewa*’; an Arabic Masoretic designation for vocalic *shewa*, adapted from the function of the term *mutaḥarrik* in Arabic grammar; translated into Hebrew as *shewa mitnaʿanea* (e.g., in *The Treatise on the Shewa*).

**shewa sākin**: ‘still, motionless *shewa*’; an Arabic Masoretic designation for silent *shewa*, adapted from the function of the term *sākin* in Arabic grammar; translated into Hebrew as *shewa ʿomed* (e.g., in *The Treatise on the Shewa*).

**shuruq/sherqo**: ‘whistling’; a Masoretic name for the vowel /u/, comparing its articulation to the shape the lips while whistling. Originally an Aramaic nominal form (*sherqo*) as found in *muṣawwitāt* texts.

**ṣimanīm:** ‘symbols’; a Hebrew term for the category of ‘vowels’ as well as the term for the Masoretic mnemonic devices used to recall vocalisation.

**taḥkīm:** ‘thickening’; an Arabic term for the pronunciation of a backed allophone of /a/ or /ā/. Sībawayh applies it only to the Hijazi pronunciation of /ō/ in *ṣalāt* and *zakāt*, but for most grammarians it encompassed other backed allophones (/a/, /o/). Often depicted as the phonetic opposite of *ʾimāla* and sometimes associated with *rafʿ*.

**taḥṭonī:** ‘lower one’; a Hebrew name for /i/ in the *Treatise on the Shewa*, describing the sublinear position of the Tiberian ḥiriq dot. Calqued into Arabic as *saflānī*.

**tanwīn:** ‘nunation’; the addition of a short vowel plus /n/ to the end of an Arabic noun, usually marked by two of the corresponding vocalisation sign.

**tawjīh:** ‘guidance, direction’; a name for /u/ in the first syllable of a word, according to al-Khwārizmī’s *Mafātīḥ al-ʿUlūm* (*The Keys to the Sciences*).

**taysīr:** ‘facilitation, simplification, making easy’; a name for a word-final Arabic /a/ when written *plene* with *ʾalif*, according to al-Khwārizmī’s *Mafātīḥ al-ʿUlūm* (*The Keys to the Sciences*).

‘ṣṣṣ’/‘ṣṣṣ’: ‘constrained’; ‘ṣṣṣ’ is first attested in the grammatical *scholion* on *bgdkt* letters by Dawid bar Pawlos to describe /u/ as the relatively-closed pronunciation of Syriac *waw* (contrasting /o/). The nominal form ‘ṣṣṣ’ appears as a name for /u/ in the grammatical work of Bar Hebraeus.

**sukūn:** ‘stillness’; an Arabic term for the lack of a vowel and for the miniature supralinear circle grapheme that marks an unvocalised consonant. Antonym of *ḥaraka*.

**ḡāhir/ḡuhūr:** ‘clear, apparent’; a term used by Judah ben David Ḥayyūj and some *muṣawwitāt* authors to describe the consonantal pronunciation of the *matres lectionis*. *ḡuhūr* is an alternative name for *mappiq* indicating consonantal *he*’ in *Hidāya al-Qārī*.

**zawʿ:** ‘movement’; a Syriac term for ‘vowel’, probably calqued from Arabic *ḥaraka* and first widely attested as a vowel name in the grammars of Elias of Nisibis and Elias of Ṭirhan. One West Syriac accent sign is also known as *zawʿ* from the seventh century onwards, but it appears to be unrelated to the phonological definition meaning ‘vowel’.

**zlmʿ:** ‘inclining’; a Syriac name for /e/ attested in Bar Malkon’s *Mṣidṭā d-Nuqze* (*The Net of Points*). Possibly a calque of Arabic *ʿimāla*.

**zqṣpʿ/zqiptʿ:** ‘standing upright’; a Syriac name for the vowel /ɔ/, indicating its relative backness in comparison to /a/, and most likely a calque of the Arabic *naṣb*. First attested as a participle (*zqiptʿ*) in Dawid bar Pawlos’ *scholion* on *bgdkt* letters, it then appears throughout the Syriac linguistic tradition. The nominal *zqṣpʿ* form appears at least as early as Elias of Ṭirhan’s Syriac grammar.

**zribʿ:** ‘narrowed, contracted’; a Syriac descriptor for letters with the vowel /e/, indicating the relative closedness of the lips

in comparison to more open *a*-vowels; common in the Syriac-Arabic lexica of Ibn ʿAlī and Bar Bahlul.

**zujj**: ‘spearpoint, piercing’; an Arabic Masoretic name for Tiberian /u/, indicating the graphic appearance of the *shuruq* sign (י).

